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*101 (4) Yeh T'ou Miao. — This group also belongs to the He
 CC Miao. When a girl is married, she must marry the son of her
 563 maternal uncle. If the latter has no son, he must be given
 M presents of ornaments and money. Otherwise she may not
 [582] get married at all.

(5) Tung Tsai Miao. — They are not as numerous as
 the Yeh T'ou Miao, and live in separate villages. The Yeh
 M Tou villages are known as the Big Villages and the Tung Tsai
 [628] ones as the Small Villages, the latter being subservient to the
 [582] former. Marriage is restricted to their own villages. A secret
 [502] marriage to a member of a big village is a violation. The
 Tung Tsai are good boatmen. In Mi-no these are such tribe-
 men.

M (6) Pa Chai Miao. — This group is also a part of the He
 [345] Miao. Near the village is provided an empty shed, where un-
 [533] married men and women gather together to sing. If a couple
 [517] fall in love, a cow is sent as a betrothal gift. One or two days
 [584] after marriage the girl goes back home and still asks for money
 [583] from her husband. If the money is not given she may marry
 again. In Ya-yu this custom still exists today.

/20/ (7) Ch'ien /Bamboo Grove/ Miao. — Another
 branch of the He Miao, there are many at Lieh-erh-shan.

M They live in dense bamboo groves on the mountain. They are
 [241] not good at farming but grow some grain. They consider
 [262] hempseed to be food and use hemp for their clothes.

(8) Ch'ing Chiang He Miao /Ch'ing River Black Miao/. —
 [291] The unmarried men are called "lohan" and the unmarried
 [882] women, "laopei." In the spring they carry wine and food up
 [527] the mountain, singing and dancing reciprocally. Those who
 [584] become fond of each other drink from an ox horn and get
 [851] married. After a son is born, they then say they have a
 [167] descendant, and begin to be willing to work in the field.

(9) Pe /White/ Miao. — They originated in Kwei-ting
 [291] and Lung-li in Kweichow. They esteem white clothes, go
 [302] bareheaded and barefooted, and coil up their hair with crude
 [782] hairpins. A big bull is selected for the ancestral sacrifice.
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/41 cont. /

487

li to Ta-pi-liu, another ten li to Ch'e-ch'i, and 30 more li to Ho Ch'i. From the mouth of the river to Ho Ch'i, some 130 li, the waterway is known as the Wu Ch'i River. Above Ho Ch'i it divides into two branches, south and north: the northern branch, known as the Wan-yung Chiang, runs ten li to Chang-p'ai-chai, where it again divides into two more branches, one flowing westward as the Wan-yung Chiang proper, passing through Ta-chuang and Hsiao-chuang for 50 li to Kan-ch'eng. The other branch, which flows northward, is known as Kao-yen Ho, and goes 15 li to Chen-ch'i-so, 15 li to Hsien-chen-ying, ten li to Chen-ning-ying, 20 li to P'ing-lang, five li to Wei-che, eight li to Hsün-chien-p'ing, 20 li to Kao-yen-hsin. The branch flowing south of Ho Ch'i, known as the T'o Chiang, flows through Ch'i-k'ou, Chiang-chün-yen, and Mao Chou to Lao-hu-k'ou for about 60 li, and then passing Lao-hu-k'ou it flows from Mu-lung-ti Chiang to Feng-huang for another 70 li.

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487

The parts of the T'ung Ho navigable by small craft are: the Wu Ch'i, 113 li; the Wan-yung Chiang, 60 li; Illus. 16, 17 on pp. 42, 43/44/ the Kao-yen Ho, 93 li; and the T'o Chiang, 130 li; totaling 296 li in all. These river courses are difficult to navigate and are not passable all year round.

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133

Miao Fang-pei Lan in the section on roads and waterways says:

"This river (the T'ung Ho) has precipitous cliffs standing up like daggers, strange rocks clustering like a forest of spears, and rioting cataracts. Through slight negligence a boat can be crashed into pieces. It dries up in autumn and winter, causing difficulty in transportation. It is only in summer when mountain streams rush down from the Miao villages, that small craft may ply here and there. However, the cliffs and rocks become more dangerous as the water rises. Once a sandbank is reached, a day is often spent in lifting the boat across to deep water. The difficulty of crossing such banks is twice as much as in other rivers."

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The Ch'en Chiang waterway starts from the city of Ch'en-ch'i-hsien and joins the Lo-hao Ch'i /tributary/ at Kao-ts'un

[text continues on p.70]

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about 97 li away. When the water rises in the summer, the river is navigable by small crafts to Yen-men and Shin-yang-shao. The total cargo weight of a boat cannot exceed a few shih, and the boat has to be towed or lifted by boatmen wading through the sand and rocks. Although the distance is short, the voyage is very strenuous.

The 270 li of the Yu Chiang from Yüan-ling to Pao-ching is navigable by small craft, carrying cargo not over several shih in weight, and covering only about a dozen li per day. From Pao-ching the river empties into the Sung-t'ao Ho, and when the water rises in the summer, light boats can go as far as Hua-yüan and Mi-no at Yung-sui, and may even be able to reach the city of Sung-t'ao.

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The boat used in the Miao area generally measures nine kung ch'ih in length, divided into seven holds, the middle hold being the widest, about one kung ch'ih in width (Illus. 18, 19). The oar, the paddle, the pole, the mast, and other attachments of the boat are not different from those seen elsewhere, except that at the bow there is a long paddle about six kung ch'ih long, which is used for coming down the sandbanks. Traveling upstream offers the greatest difficulty. Every time a sandbank is crossed, the boat has to be poled, lifted, towed, or pushed by several dozen men. Their chanting is as loud as the angry waves.

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From the middle of the Ming period up to the beginning of the Ch'ing period, soldiers were sent into the Miao area. The most important duty of the military garrisons was to keep the communication lines open for troops and food supplies. So the construction of roads and bridges in the area appears monumental. There are four kinds of land routes: the main road connecting Yunnan with Kweichow is the official road; the roads connecting the various military posts are military roads; the roads traversed by the Chinese people are civilian roads; and the small winding paths leading to Miao settlements are Miao roads. Taking Feng-huang as the center, the official road leads